

the Alliance Witness

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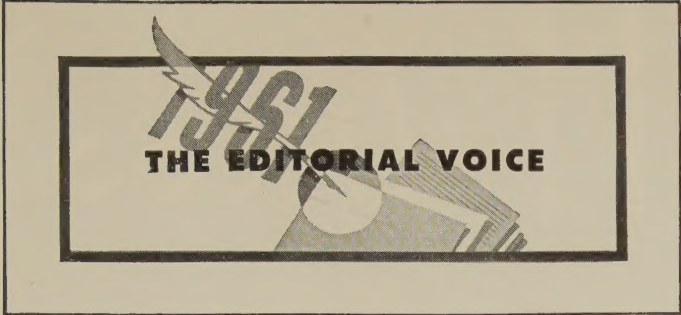
TRICK FALLS, GLACIER NATIONAL PARK

JUN 15 1961

In this issue

The Gift of Words

By DR. CLAUDE A. RIES



THE EDITORIAL VOICE

HUMILITY, TRUE AND FALSE

For the Christian, humility is absolutely indispensable. Without it there can be no self-knowledge, no repentance, no faith and no salvation.

The promises of God are made to the humble: the proud man by his pride forfeits every blessing promised to the lowly in heart, and from the hand of God he need expect only justice.

We should not forget, however, that there is a pseudo humility which can scarcely be distinguished from the real thing and which passes commonly among Christians without their being aware that it is false.

True humility is a healthy thing. The humble man accepts the truth about himself. He believes that in his fallen nature dwells no good thing. He acknowledges that apart from God he is nothing, has nothing, knows nothing and can do nothing. But this knowledge does not discourage him, for he knows also that in Christ he is somebody. He knows that he is dearer to God than the apple of His eye and that he can do all things through Christ who strengthens him: that is, he can do all that lies within the will of God for him to do.

Pseudo humility is in truth only pride with a different face. It is evident in the prayer of the man who condemns himself roundly before God as weak, sinful and foolish but who would angrily resent the same thing being said about him by his wife.

Nor is such a man necessarily hypocritical. The prayer of self-condemnation may be completely sincere, and the defense of self as well, though the two appear to contradict each other. Where they are alike is in their being born of the same parents, self-love being the father and self-trust the mother.

The man filled with high self-regard naturally expects great things of himself and is bitterly disappointed when he fails. The self-regarding Christian has the loftiest moral ideals: he will be the holiest man in his church, if not the saintliest one in his generation. He may talk of total depravity, grace and faith, while all the time he is unconsciously trusting self, promoting self and living for self.

Because he has such noble aspirations, any failure to reach his ideals fills him with disappointment and disgust. Then comes the attack of conscience which he mistakenly believes to be evidence of humility but which is in fact no more than a sour refusal to forgive himself for fail-

ing below his own high opinion of himself. A parallel is sometimes found in the person of the proud, ambitious father who hopes to see in his son the kind of man he himself had hoped to be and is not, and who when the son fails to live up to his expectation will not forgive him. The father's grief springs not from his love for his son but from love of self.

The truly humble man does not expect to find virtue in himself, and when he finds none he is not disappointed. He knows that any good deed he may do is the result of God's working in him, and if it is his own work he knows that it is not good, however good it may appear to be.

When this belief becomes so much a part of a man that it operates as a kind of unconscious reflex he is released from the burden of trying to live up to his own opinion of himself. He can relax and count upon the Spirit to fulfill the moral law within him. The emphasis of his life shifts from self to Christ, where it should have been in the first place, and he is thus set free to serve his generation by the will of God without the thousand hindrances he knew before.

Should such a man fail God in any way he will be sorry, and repent, but he will not spend his days castigating himself for his failure. He will say with Brother Lawrence, "I shall never do otherwise if You leave me to myself; it is You who must hinder my falling and mend what is amiss," and after that "give himself no further uneasiness about it."

It is when we read the lives and writings of the saints that false humility becomes particularly active. We read Augustine and know that we have not his intellect; we read Bernard of Clairvaux and feel a heat in his spirit which is not in our own in anything like equal degree; we read the journal of George Whitefield and are forced to confess that compared with him we are mere beginners, spiritual tyros, and that for all our supposed "busy lives" we get little or nothing accomplished; we read the letters of Samuel Rutherford and feel that his love for Christ so far outstrips our own that it would be folly to mention the two in the same breath.

It is then that pseudo humility goes to work in the name of true humility and brings us to the dust in a welter of self-pity and self-condemnation. Our self-love turns on us angrily and reproaches us in great bitterness for our lack of godliness. Let us be careful here. What we believe to be penitence may easily be a perverted form of envy, and nothing more. We may simply envy these mighty men and despair of ever equaling them and imagine we are very saintly for feeling cast down and discouraged.

I have met two classes of Christians: the proud who imagine they are humble and the humble who are afraid they are proud. There should be another class: the self-forgetful who leave the whole thing in the hands of Christ and refuse to waste any time trying to make themselves good. They will reach the goal far ahead of the rest.

The Gift of Words

WE SPEAK 30,000 A DAY—ENOUGH TO FILL A GOOD-SIZED BOOK,
AND BY THEM WE PORTRAY OUR INNER AND OUTER LIFE

By DR. CLAUDE A. RIES

WHAT do you read, my lord?" Polonius asks Hamlet, and the melancholy Hamlet replies, "Words, words, words."

Have you ever thought how poverty-stricken man would be without words? The faculty to express himself in words is one of the greatest gifts that God the Creator has given to man, the creature. In that ability man too becomes, to a lesser degree, a creator.

The first recorded words of God are found in Genesis: "And God said, Let there be light: and there was light" (1:3). When God spoke the word "light," light came into being.

When the angel announced to Mary that both she and Elisabeth were to have sons the angel said, "With God nothing shall be impossible." A more accurate translation would be, "With God no word shall be devoid of power."

To man also God has given creative word power, words of power for weal or for woe. Speech is given to man that he might more adequately glorify his Creator. But alas, how mankind has prostituted that gift.

A famous publisher once said that a normal person utters some 30,000 words each day. One day's production put into print would fill a fair-sized book. A lifetime of such books of daily speech brought together would match in size a well-stocked college library. Every one of the books would be by the same author. In words of his own he would portray his inner and outer life.

The great Biblical specialist on the tongue is the apostle James. He devotes almost one whole chapter out of the five in his epistle to this little member, the tongue that speaks words of blessing and of cursing.

Speaking in a chapel service at Houghton College last fall Professor Ries warned the students against carelessness in speech. In this article he has given us what he said on that occasion. Our ability to imitate others and to repeat what we hear makes us particularly vulnerable to snares that trip us into offending in word. A reminder of this kind is, therefore, of particular value and deserves our appreciation.



Some say that it makes no difference what a person says as long as he lives right. But our words are a vital part of our living. Our words are great telltales. They soon tell everyone whether we are Christians or sinners. They tell whether we are baby Christians or "perfect" or mature Christians. The Epistle of James (3:2) declares that only he who is master of his tongue is a perfect man. The Christian with a loose tongue is a baby Christian, no matter how high his profession. He who masters his tongue is a disciplined person, able to discipline his whole body. But the uncontrolled tongue is like a forest fire that is out of control. It inflames one's whole being because that tongue is directed by hell itself.

To put it bluntly, our words tell whether we are spokesmen for God or spokesmen for Satan. The self-indulgent, self-centered man is spokesman for Satan. It is possible for Christians to be spokesmen for Satan. When Peter tried to get Jesus to take the way of self-indulgence, the way of ease rather than the way of the cross, he was the spokesman of Satan. When he said, "Thou art the Christ, the Son of the living God," he was the spokesman of God.

Our words are terrific telltales of our character, whether we bless God or whether we curse men with them (verse 9). "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "For (a man's) words will certainly show what is treasured in his heart" (Luke 6:45, Phillips). Hence, the admonition, "Keep thy heart with all diligence; for out of it are the issues of life."

Words, words, words—what revealers they are of one's inner life! Thirty thousand of them a day, and so many are idle, vain, fruitless!

A saintly colored woman who was greatly loved in her community was asked how she made and kept so many friends. She replied, "I stop and taste my words before I let them pass my teeth."

We all talk too much. The psalmist realized this and prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips" (141:3).

Everyone will be held accountable for his words. Jesus warned, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

If men turn pale in earth's courts when recordings of their own speech are aired, what will it be in the great judgment day when men and women hear their own words as recorded by the heavenly Recorder? "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Words, words, words—and all are to be evaluated at the judgment.

Many words that Christians use show but little reverence for God. Unaware of their true meaning, Christians use them flippantly, especially when under provocation.

These words are what the dictionary calls "minced oaths," i.e., a diminutive oath, wherein a slangy substitute for God and for things sacred is used.

The words "golly" and "gosh" are evasive corruptions of God. The word "gee" is a substitute for Jesus. "Darn," "darned," "darnation" are colloquialisms for damn, damned, damnation. To say "gosh darned" is to say "God damned." Think of one who loves God saying those words! "O heck" is an exclamation used in mild oaths meaning "O hell." The words "holy cow," "holy Moses," "holy smoke," "holy mackerel" are minced oaths. Anything that is holy is set apart for God and as such must not be dragged to the dust. Whoever does so belittles God. Did you know that "jeepers-creepers" is a euphemism, i.e., an indirect or mild expression for Jesus Christ?

One of the most sacred words of Scripture is the four-lettered word "Amen." Originally it meant to "make firm" from the Hebrew verb *amān*. Jesus used it in stressing a great truth. It is rightly used at the close of a prayer, meaning "so let it be." Amen is a name of deity. It is a name for Jesus Christ. To flippantly use the word "Amen" is to dishonor the Person of Christ. The enthusiastic religious leader shouts, "Everyone who's happy he's here tonight say 'Amen.'" It never should be so used. It is irreverent. God says that He

"will not hold him guiltless that taketh his name in vain." "But," said Jesus (Matt. 5:37), "let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

What a sad commentary upon the vocabulary of the average Christian today who uses the slang and God-dishonoring words of the comic section and the movie world more than he does God-honoring and Christ-exalting words!

Words, words, words—are yours God-honoring or God-debasing?

It has been said that great minds discuss ideas; average minds discuss events; small minds discuss people. Let gossip give her own testimony: "I tear down homes, break hearts and wreck lives. I travel on the wings of the wind. No innocence is strong enough to intimidate me; no purity is pure enough to daunt me. I have no regard for the truth, no respect for justice, no mercy for the defenseless. My victims are as numerous as the sands of the sea and often as innocent. I never forget and seldom forgive. My name is Gossip."

Words, words, words: beware of the ones that are man-debasing and belittling.

The faithful follower of the Lord Jesus will seek to avoid harsh and critical words that are not constructive. It is so easy to pass severe criticisms before all the facts are known. I have heard of a certain man who derived most of his exercise jumping at conclusions. That is a poor way for a Christian to exercise.

A young man who thought more highly of himself than he ought to think was standing in front of a taxidermist store. In the window was an owl which had attracted many sight-seers. Anxious to display his knowledge, he said with a pompous air, "Well, if I couldn't stuff an owl better than that, I would quit the business. The head isn't right. The pose of the body isn't right. The feet are not placed right."

But before he could finish his judgment, the owl turned his head and winked at him. The crowd laughed and the critic moved on.

We need to watch our words of criticism. We may have to eat them. "Whatsoever a man soweth, that shall he also reap."

Then there are those thoughtless,

Officers Re-elected by Council

At the General Council meeting in Columbus, Ohio, May 17-22, three Society officers were re-elected for three-year terms: Dr. Kenneth C. Fraser, Vice-President; Rev. William F. Smalley, Secretary, and Rev. Bernard S. King, Treasurer.

Eight persons were named to the Board of Managers for a three-year term: Rev. Charles A. Epperson, pastor in Louisville, Ky., and Rev. C. J. Mason, superintendent of the South Atlantic District, re-elected; elected: Rev. E. S. Brinkman, Erie, Pa.; Mr. C. R. Thiesen, Lambert, Mont.; Rev. W. H. Brooks, Vancouver, B. C.; Dr. R. H. Harvey, superintendent of the Southeastern District; Mr. C. O. Weidman, White Plains, N. Y.; Dr. Harold W. Boon, president, Nyack Missionary College.

Elected to the Committee on Rules for three years were Rev. Jack Shepherd and Rev. C. H. Erickson; to the Committee on Salaries: Rev. D. R. Shepson, Rev. G. E. Davis, Mr. S. P. Elmslie.

The Committee on Council Arrangements was named as Dr. R. H. Harvey, Rev. C. J. Mason, Rev. C. H. Steinmann, Dr. J. A. Bandy and Rev. D. D. Porter. Dr. Nathan Bailey, President of the Society, is chairman, with Rev. W. F. Smalley and Rev. B. S. King members ex officio.

The 65th General Council, marking the seventy-fifth anniversary of The Christian and Missionary Alliance, will be held in Miami, Fla., May 16-21, 1962. It will begin a year of celebration of the Lord's good hand upon the Society.

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the Alliance Witness

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cutting words that at times come so easily. Daniel Webster in his reply to Mr. Robert Hayne launched a single sentence that caused him to writhe in a spasm of pain as he bowed his head and doubled up in his seat. Words are powerful. They can deeply wound or they can blessedly heal. In our words are issues of both time and eternity.

Are any words harder to say than these five: "Forgive me; I am sorry"? But what wonderful results follow such confession, whether it is said to God or to man.

As we think of the positive side of our words we are reminded of the advice that Jacob gave to his sons when he sent them back to Egypt to buy food. He said, "Carry . . . a little honey." Jacob knew that such a gift for the Egyptian official would not be amiss.

We too need to carry a little honey in our words. It will sweeten the conversation. It will bless and heal.

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THE ALLIANCE WITNESS

Hierarchical Control That Backfired

By HELEN B. LYKE

THE political and religious upheaval in Puerto Rico's last election had not subsided when Dr. Glenn Tingley launched an evangelistic campaign there early this spring. Strong reaction against an attempt by three Catholic bishops to control the vote had resulted in the people welcoming an opportunity to show their independence.

Puerto Rico is nearly 90 per cent Roman Catholic, and ordinarily evangelistic efforts have met with considerable prejudice. Yet Dr. Tingley's report of the meetings was: "Every church was filled. Many people had to stand. In some places more people were standing outside the church than there were inside."

That a Protestant preacher should receive such a hearty response is unprecedented in the history of this beautiful tropical island. Surely the timing of the campaign was under the direction of the Holy Spirit. The

people of Puerto Rico, stirred with indignation at the bishops' threats of excommunication, gave a decisive vote to the Popular Democrats. Unable to cope with the open rebellion which had resulted in repudiation for the candidates of the Christian Action party, the church hierarchy had to tone down on their reprisals. Rev. Donald Luttrell, of Radio Station WIVV, Vieques, P. R., supplied the following graphic account:

"The Roman leaders, humiliated and embarrassed, set out to punish their hundreds of thousands of members who had rebelled. They refused to marry some, denied last rites to some and denied Communion to all the 'popular sinners.' In spite of all the threats, the people of Puerto Rico did not yield! The Roman leaders were forced to change their stand. Now they say that the people sinned, but that the sin is not punishable."

Some of the congregation at Santurce, where Mr. Ayala is pastor



Rev. Felix Ayala is Acting Superintendent of the Alliance in Puerto Rico

In view of these happenings it is understandable that the people were so very open to the preaching of the gospel by a Protestant. In all parts of the island, in coastal cities as well as in the country villages, crowds eagerly drank in the message of salvation. For thirty days Dr. Tingley and his party kept on the move, speaking in one or two services at each stop. He sums up the campaign in these words: "I preached in thirty-one church services and fourteen times spoke on radio broadcasts. We traveled a total of twenty-five hundred miles, and the last two weeks used a rented car. Only twice did we take time for a swim, and that was our only recreation for the entire month."

Dr. Tingley went to Puerto Rico with the approval of the Home Department of The Christian and Missionary Alliance. Representing the Society, he gave much encouragement to the Alliance churches. Enthusiasm for extension is at a new high and new churches are being established. Radio Station WIVV took an aggressive role in sponsoring the crusade, and the Alliance churches now are broadcasting regularly over its facilities.

In Buena Vista, a slum section of San Juan, Dr. Tingley was impressed by the consecration of the people. They packed the unfinished church, brought their offering envelopes and gifts to the altar, then knelt and prayed. Twenty thousand people live in this fifty-acre area in which there

(Continued on page 14)

Your loan of money to the Church Extension Loan Fund will help new congregations to build suitable places of worship

Churches Are Born, Not Planted

By REV. CHARLES E. NOTSON

A FEW years ago a party of clergymen, representing several large denominations, drove slowly along a highway in a certain Western state. Now and then they stopped and studied a detailed map of the barren, uninhabited country about them. After a brief discussion and a making of notes they would continue. They were a commission from a national ecclesiastical organization entrusted with the planting of new churches.

As irrigation water began to flow through it, the barren country through which they were traveling soon would be filled with people. To serve the needs of a populated countryside, towns would be established. All stages of the expected development had been carefully planned by government engineers. But the engineers had made no provision for churches in their plans. The commission of churchmen was making up for this deficiency, proper authorization having been secured by their organization.

By taking this step in advance the churchmen proposed to avoid the wasteful overlapping which occurs too often as a result of denominational competition. Their plans called for a proper distribution of worship facilities to keep pace with the population growth throughout the new irrigation development. Had they been laying out plots in a cemetery they could not have done a more technically perfect piece of work. The only thing lacking in their project was the realization that churches must be born. They cannot be set out like rows of shrubs from the nursery. The ancient government of Rome, with its precise regulation of colonial life, never made any provision for churches. Its power was

lifted in opposition to churches and it sought to exterminate them. Yet never in all history have the followers of Jesus Christ been known to be more vigorous in their propagation of the faith than they were during those centuries of intense persecution.

The Lord Jesus Christ definitely declared, "I will build my church." This task He does not leave to the discretion of a commission of men. Schools, banks and shopping centers fall within the province of the planners; churches do not.

E. D. Whiteside, the praying man of Pittsburgh, knew this well. Because he realized the futility of man's projects and was utterly dependent upon God, he was greatly used to enlarge the ministry of The Christian and Missionary Alliance. The inspiration of his vision and labors lives today. Every move Mr. Whiteside made to open new branches was always the result of a previous moving of the Spirit within him as he waited upon God in prayer. This

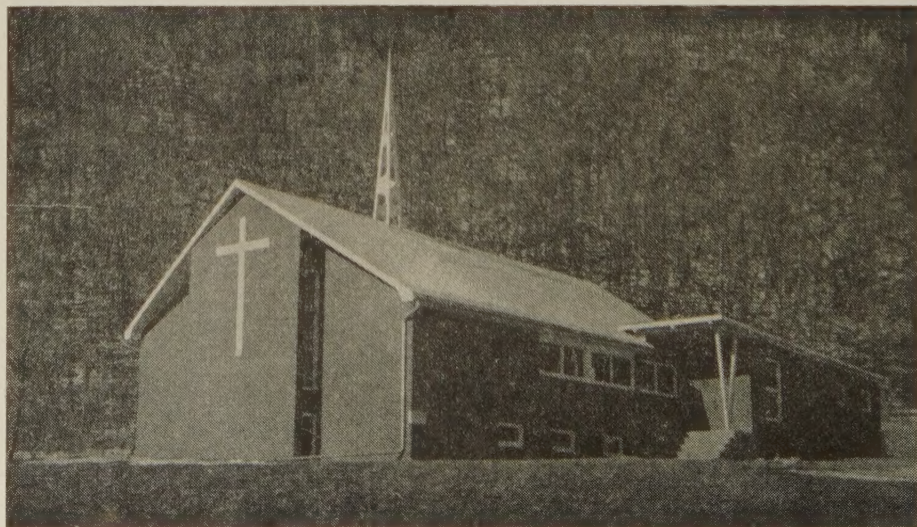
was not planning in the usual sense, but a following of divine leading.

About three years ago two Alliance pastors in Pennsylvania felt such a leading. One was in Altoona and the other in the city of Indiana. Each one made a survey of the city of Bedford without knowing that another pastor shared the burden. Since that time an Alliance church has been established and a ministry opened in Bedford for which there is a real need. At the close of 1960 this church reported an average attendance of sixty persons in morning services, forty in the evening and seventy-five pupils in the Sunday school. Offerings for missionary work abroad in 1960 totaled over four hundred dollars.

The birth of this promising new church is an example of the Spirit's moving upon men who were attentive to His voice and willing to obey. Indiana is eighty miles from Bedford, and Altoona forty miles. When the pastors got in touch with each

(Continued on page 14)

A sample of extension—a new Alliance church in Bedford, Pa.



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Quotes from Our Contemporaries

Says PAUL E. HEDBERG in *The Covenant Companion*:

"My prayer is not that I might be a great preacher or even a popular pastor but rather that I may be ever faithful to my Lord, to His Word, and to the task He has given me to do."

The Meaning of Human History

If the gospel is just the way of understanding religion which is meaningful for me, which helps me and comforts me, then I have no right to interfere with others who have their own versions of it, their own ways to such peace and security as men can hope for.

But the gospel is the *truth*, and therefore it is true for all men. It is the unveiling of the face of Him who made all things, from whom every man comes and to whom every man goes. It is the revealing of the meaning of human history, of the origin and destiny of mankind. Jesus is not only my Saviour, He is the Lord of all things, the cause and cornerstone of the universe.

If I believe that, then to bear witness to that is the very staff of existence. If I think I can keep it to myself, then I do not in any real sense believe it. Foreign missions are not an extra; they are the acid test of whether or not the church believes the gospel.—BISHOP LESSLIE NEWBIGIN, Church of South India. Reported in *The Church Herald*.



DAVID R. ENLOW, Reporter

AT HOME

Court rules preachers did not violate law: A municipal court judge in Cleveland, Ohio, has ruled that three Baptist lay preachers did not violate a city sidewalk ordinance by addressing some one hundred persons opposite Cleveland's Public Square. "A mere inconvenience to pedestrians was not a breach of peace," said Judge Hugh A. Corrigan in dismissing the case.

Dedicate missionary residence: The Evangelical Free Church of America has dedicated a new residence in Minneapolis for missionaries to live in while on furlough. Acquiring the home was the 1959-60 national project of the Women's Missionary Society of the denomination.

Alcoholism No. 1 problem, say Episcopal clergy: A recent survey of Protestant Episcopal clergymen throughout the country reveals that three-fourths of them consider alcoholism as the major problem in their counseling work. Family difficulties and personal crises were next in importance, the clergymen said.

Plan new library at Fuller: The trustees of Fuller Theological Seminary, Pasadena, Calif., have ordered the preparation of working drawings for the proposed \$500,000 library building for the seminary campus. The new library will provide ample shelf space for the seminary's present 71,000 volumes and will allow for expansion of their holdings to exceed 200,000 volumes. The seminary's own holdings of 47,000 volumes is augmented by the Wilbur M. Smith Library of Biblical Research, consisting of more than 24,000 volumes, which has been legally and permanently assigned to the seminary.

ABROAD

Baptists celebrate jubilee in Israel: Baptists in Israel opened the celebration of their fiftieth anniversary April 10 with a special service in Nazareth, their oldest center of work. Dr. Robert G. Lee, pastor-emeritus of Bellevue Baptist Church, Memphis, Tenn., gave the anniversary address.

PTL opens Hamburg campaign: The Pocket Testament League opened in May an extensive city-wide campaign of evangelism and Scripture distribution in the second largest German city, Hamburg. Scheduled to continue through June, the campaign is carried out by twelve men holding meetings all over the city and distributing

approximately a quarter of a million PTL German Gospels. A featured speaker during the Hamburg campaign is Captain Mitsuo Fuchida, formerly of the Japanese Air Force, who led the attack on Pearl Harbor and was later converted to Christ.

"Deaconal year" appeal draws 4,000 German youth: More than 4,000 West German youth have thus far responded to an appeal by various regional Evangelical churches to serve a "deaconal year" in hospitals and other charitable institutions operated by the churches. The program was originally initiated because of the acute lack of welfare workers and deaconesses in both Evangelical home mission institutions and parish organizations. Almost all Protestant churches have made the "deaconal year" part of their charitable program.

RADIO

"Voice of Islam" to make debut: A radio broadcasting station called "The Voice of Islam" will be established in Cairo, Egypt, this year, according to the religious department of the government of the United Arab Republic. Abdullah Touema, director of the department, said the station will be powerful enough to reach listeners in all Islamic countries in Africa and Asia.

PEOPLE

Honor rural pastor: For "effective and sustained leadership and service to the church and community," Rev. Vincent W. Bucher, Gladden, Mo., has been named recipient of the Rural Pastors Award of the Evangelical and Reformed Church.

Name new director for ETPA: Dr. John H. Fadenrecht, president of the Board of Directors of Evangelical Teacher Placement Agency, has announced the appointment of Dr. C. B. Eavey, of Wheaton, Ill., as the director of the agency. This follows the resignation of Dr. S. A. Witmer. Dr. Eavey assumed leadership of the organization on May 1 at the new address, 611 N. Scott St., Wheaton, Ill.

PEOPLE SAY

Methodist leader predicts "spiritual explosion": The general secretary of the Methodist General Board of Evangelism has predicted a "spiritual explosion" in the world during the next forty years. Said Dr. Harry Denman, of Nashville, Tenn.: "There is a growing movement to live as Christ lived. I have been with the Christians in the villages of India and Malaya. I have been in the barrios of the Philippines. I have seen the youth of Korea and Cuba give themselves to Christ." And he added that even in countries behind the Iron Curtain "God is not dead. Christ is alive. The Holy Spirit is working."

THE PRESS

ACP names officers: New president of the Associated Church Press is Rev. Edwin H. Maynard, editor of the *Methodist Story*, a Chicago monthly.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Taking a New Look at the Cradle Roll

The Cradle Roll department of the Sunday school often suggests a fancy wall chart with name cards dangling from pretty ribbons. The names on these cards belong to the babies in the church family. The Cradle Roll superintendent has the responsibility of keeping this chart up to date, and that is about all there is to it.

Most of our churches have failed to realize that through the Cradle Roll they have a most unusual opportunity, not only to reach new families in the community but to help young parents in their task of bringing up their children in the nurture and admonition of the Lord and to provide for them in the nursery program of the church.

These objectives can be accomplished in the following ways:

1. *Set up a Cradle Roll area calling program.* Under this plan areas in the church community are blocked out on a city map and assigned to callers. Each is given a copy of the map and a list of names for which she is responsible. Some of the families in the area may already be associated with the church. Others may have no contact with it. The Cradle Roll caller then is the link between the church and the home and makes the first contact with the new family. Her visits and contacts by mail and telephone help to take the church directly into the home. Through her interest in the new baby and her friendliness she may win not only a name for the Cradle Roll but an entire family for Christ and the church.

In developing her work the Cradle Roll caller works closely with her pastor and the Cradle Roll superintendent, making sure that they

know of her activities. She also turns to them for advice and suggestions when needed. Training should be provided for Cradle Roll callers through workers conferences and workshops in which instruction is given in how to make calls properly, how to represent the church, and so on. Good books on the needs and habits of young children will help her to be more effective in her work.

Mrs. Chic Ruth, Cradle Roll superintendent of the Pacific Beach Church of The Christian and Missionary Alliance in San Diego, California, has successfully used this program. During the course of one year of Cradle Roll work fifty-two people were reached with the gospel, eighteen children were added to the Sunday school and ten adults made decisions for Christ.

2. *Mothers Club meetings may be planned* regularly with the purpose of winning unchurched mothers to Christ. These meetings should be held in the home of members of the church. They provide the means of forming friendships and encouraging new mothers to come with their families to Sunday school and church. They also provide mothers in the church with an opportunity to serve which they otherwise would not have. The program should be informal and should include a special guest speaker who is an authority in the field of child care, as well as a devotional Bible study which is carefully planned with the unsaved in mind. Light refreshments may be served.

Other meetings may include both fathers and mothers. The necessary factor in the success of such meetings is the personal involvement of

the parents themselves. Meetings should be planned with their needs in mind, and should be integrated with other adult church meetings.

3. *In providing the baby nursery* the church's ministry is not to the child alone but to the child in the family. Church nursery leaders who receive into their care a new child are also accepting a responsibility to his parents. Therefore, the church should provide the most adequate facilities possible. The first concern of the baby nursery should be the comfort, welfare and safety of every infant. Those who work in the nursery should be competent, dependable and sincerely interested in each child. Their attitude and capability, as well as the nursery room, should assure parents that their children are in good hands.

In the Pacific Beach Church (California) a local pediatrician was invited to visit the baby nursery. He was so impressed with the planning and care which was evident that he wrote a letter of commendation to the pastor. This letter was used in the calling program as a means of winning the confidence of the parents.

Special Bible study classes for young parents must be provided during the Sunday school hour to encourage them to attend Sunday school regularly, rather than just to leave their children in the nursery during the church service.

Take another look at the Cradle Roll department of your church. It can be used of the Lord as one of your greatest evangelistic agencies. If it has fallen short in its purpose a thrilling experience lies ahead for all who will participate!

Memo to the Superintendent

We are midway through our 1961 emphasis, "Take Your Church to the People." This extension outreach includes five emphases, one of which is the Family Outreach Plan. This is being enthusiastically received by our pastors. It is not seasonal but continues throughout 1961. You won't want to miss the "Every Family Find a Family" missionary outreach.

For your "Take Your Church to the People" Series (five packets) send \$3.00 to National Sunday School Office, 260 W. 44th St., New York 36, N. Y.



On Sunday afternoon missionaries marched from the hotel to the auditorium—in the rain

COLUMBUS CITIZEN-JOURNAL

Vignettes of Council

By ANITA M. BAILEY

With Council in Columbus the "Central District" became just that in a new meaning: hundreds of delegates (1,042 accredited), associate delegates (more than 200 registered) and visitors (there were hundreds) came from all parts of the United States, Canada, Puerto Rico and our mission fields, with national representation from the Netherlands, Indonesia, and Chile—a wonderful fellowship centered in the Lord Jesus Christ and in a common ministry of making Him known around the world.

We remember with pleasure: the meeting place away from the business area, a pleasant walk past government buildings and across the Scioto River; the commodious and modern Veterans Memorial building and its courteous and helpful staff; adequate rooms for committees and behind-the-scenes work; the large-print badges (making the greeting of friends so much easier!), the splendid exhibition displays . . .

The messages: Spiritual expectation from the first service . . . Rev. Robert W. Battles (who began his ministry twenty-five years ago in Columbus) reminding us that "the best thing about fallen man is that he can hear the voice of God." The spiritual movement that maintains the desire to hear God speak will never "bow to the inevitable" of spiritual decadence.

Dr. Harold B. Kuhn's three messages on the Holy Spirit—marked by a deep compassion for the world of men. Whatever our background and experience, the Spirit meets us at our point of *common need*—in regeneration . . . He leads to penitence and to faith and to an advanced level of Christian relationship centering in a cleansing baptism. "He puts a spring in the spiritual step" . . . Again, because of our *common life* we cannot insulate ourselves from the sorrows of the world. "The Holy Spirit has, as part of his ministry, the overcoming of the tragic severance which at times occurs between

our Christian profession and the quality of our living." He gives insight, enabling us to see clearly the moral issues and problems of our times . . . Our *common task*—the announcing of Good News for human hearts to all men—is completely beyond our capability except as there is an invasion of our lives by the Spirit . . .

Rev. H. E. Nelson: "My aim has always been to please God and help people" . . . Speaking on the unmovable things of God—the new covenant, *the church*: purposed, purchased, purged, positioned and powered . . . The Communion service on Friday morning, in charge of our President, Dr. Nathan Bailey, assisted by the officers and department heads—a solemn feast remembering our Lord's sacrifice, and rejoicing in its ultimate significance . . .

The service of prayer for the sick: Rev. W. G. Weston, "for thirty-six years a testimony to the life of Christ in a mortal body." "God has made provision for everything that has come as a result of sin. . . . He is no respecter of persons."

Dr. A. W. Tozer's message: The Christ-centered life is not that which says "Christ is all" . . . it is that which makes a volitional and irrevocable committal of the total self to Christ. It is the life brought under obedience to Christ and to conformity to His Word; it preaches Christ's message by His methods.

Rev. E. H. Murdoch's plea for a "return to the Invisible" . . . an immediate knowledge of God: vision, revelation, burden, and life (Isa. 6 and 33:20) . . . Dr. Bailey's Sunday morning sermon: The practical outworkings of the truth of the second coming of Christ: It will vindicate His Word, His righteousness and His justice, give a perfect revelation of Himself, and demonstrate His glory. "Praise Him."

. . . A sobering message on spiritual "in-betweenness" by Rev. C. A. Epperson. The clear sound of rejoicing follows repentance.

The Sunday missionary rally: "The Alliance—a gateway to the world." The huge platform an impressive sight: 130 missionaries in costume, the St. Paul Choral Club and Preachers Chorus, officers and departmental secretaries, district officers—twenty-two foreign fields and home missions: Mountain, Indian, French Canadian, Jewish . . . "The Alliance a gateway"—to twenty-two mission fields; to the training of a national ministry; to translation work; to a literature ministry (80 million pages—7,500 miles—of Christian literature published last year!); to unevangelized territories; to the leprous . . . The moving response of young people . . . the introduction of sixteen missionary appointees . . . the enthusiastic reception of the news that we will enter Brazil, and a cash offering which totaled \$4,887.72 . . .

Other memories: The ministry of Rev. Weldon B. Blackford and Rev. Fred Isch at the organ and piano . . . the vocal and instrumental selections and inspiring testimonies of the St. Paul Choral Club . . . the Preachers Chorus singing "Marvelous and Wonderful"—this year led by Rev. S. J. Farinel . . . the missionary luncheon: 780 women and Rev. L. W. Pipert . . . good food and fellowship, inspiring and challenging messages . . . "Life consists not in *things*"—not even in the wonderful outfits given to our missionaries: a call to spiritual battle for the liberation of Satan-bound men and women . . .

The unofficial committee on Council arrangements working hard to woo us to Miami next year: palm trees (cut outs), oranges (paper tags), coconuts (real), weather reports (phoney), hospitality (genuine). . . . The Lord willing, we'll be there May 16-21, 1962!

The offering for the "witness men" consisted of sweet potatoes which were divided among the workers



Mr. Sunda baptizes Baliem Valley Dani while Mr. Bromley and a crowd of Danis observe



The First Baptismal Service in the Baliem

By REV. JAMES SUNDA

A LITTLE over a year ago Dani tribesmen in the Pyramid area of the Baliem Valley were greatly stirred as they gathered to hear the native "preachers" who had accompanied Rev. Gordon Larson on a preaching mission from the Ilaga Valley. The majority of the Danis decided that they wanted to burn their fetishes and separate from their old heathen ways. In all, at that time approximately 8,000 Danis burned their fetishes and declared themselves followers of Jesus.

We began a witness school immediately. This was to teach Danis the Bible so that they in turn would go back into their villages and teach their own people. Eight men were selected to be students, and later three others joined them. Through the work of our linguist, Mr. Myron Bromley, large portions of both the Old and New Testaments have been translated. These passages were taught to the men. They go to school for four days a week and spend the other time teaching their own people.

But what of the masses who took the step a year ago? The story is

like that of the parable of the sower (Matt. 13:3-8, 18-23). The first of the seed fell on the roadside. In this society the majority of the tribal fetishes are not personal but rather belong to the whole clan. Therefore, many folk were involved in the fetish burnings whether they wanted to be or not. Many others just went along with the crowd because it was the popular thing to do, and they very quickly fell by the wayside and lost interest in the gospel. Some are now reconsecrating new fetishes.

The seed among rocks: There are also Danis who, had there been no opposition or persecution, would probably have continued on, but they have fallen under the pressures of the opposition group. Some of these have turned back to their old ways.



Gospel witness in the Baliem Valley in New Guinea was first started in 1954, when a small party of missionaries and two Kapauku Christians settled there. There was spiritual opposition as well as physical danger, and there seemed to be little fruit. Now thirty-six Danis who have given evidence of regeneration and faith in Christ have been baptized.

The seed among thorns: There are also those who, though their interest in the beginning was genuine and they received the message with gladness, later became overly concerned with their possessions and began to wonder what would happen to themselves and their prized pigs now that they had no fetishes to protect them.

Only recently one of the important chiefs called the people together and held a ceremony to insure the lives of their pigs. They did magical works and called upon their ancestors to protect and keep their pigs alive. At the same time they denounced Christianity and the men who are in training. One of our witness men went to the village where the ceremony was held and told them that the Christians would leave the protection of their pigs to God. Then he said, "We'll see whose pigs die." It is noteworthy that three very large and prized pigs belonging to Chief Kunuwok, who initiated the ceremony, died shortly after the ceremony. As a consequence, many people are pointing their finger at him, saying that this has happened to him be-

cause he did magic and does not have faith in Jesus.

The seed on good ground: Praise the Lord, this is where our hearts are encouraged as we see the large percentage of this original group in whom the Word seems to be bearing fruit—in some as yet there is only a little fruit; others are bearing much more and still others are shining as real spiritual lights. Many have stood in the face of real opposition and even personal danger.

As the Dani people progressed in spiritual knowledge they expressed a strong desire to follow the Lord in baptism. Because our witness men and their wives had had the most intense training, and because we were more confident of what God had done for them by observing their lives, we decided that our first group to be baptized should be limited mostly to these folk, plus a few other outstanding Christians in the villages. After several weeks of pre-baptismal classes thirty-six men and women were selected for our first baptism in the Baliem Valley, which took place on Easter Sunday, April 2. What a joy it was to see them step into the waters of baptism and individually testify to the thousands of Danis (a crowd estimated at 6,000) gathered to watch the event.

At the present time another baptismal class of one hundred and twenty-five men and women is under way. They are being taught in the main by the witness men under our supervision, reviewing all essential gospel truths. Special attention is given to those parts in which there were distortions in the early days of the movement here. At the end of this time (about four weeks) all candidates will be examined by the missionary to determine whether or not the individual has really made a personal commitment to the Lord and has a personal knowledge of his sins forgiven.

This infant church is indeed far from perfect, but God is perfecting His saints. The devotion and conviction of some of them so recently brought out of gross heathenism would surely put to shame many who have had the gospel light for years. They face many problems and the opposition of the archenemy, but we are confident that He who has begun a good work will perfect it.

The Healing of Mayombo

God heard the desperate prayer of a simple African woman

By ENID MILLER

ONE afternoon last spring, while I was still in Gabon, word came that one of the boys in the mission school was desperately ill. Irene Piper, the nurse at Bongolo, immediately took him to a nearby government hospital where his case was diagnosed as meningitis. After a few days the head nurse, a fine African Christian, wrote a note saying, "There is no hope; Mayombo will not live."

Later one of the older schoolboys came to the house and told us an amazing story. The evening before Mayombo's body had suddenly become very still. Everyone considered him dead. Some of the relatives began to wail, but his mother remonstrated, "No! Stop wailing! I am praying. Perhaps God will bring my child back."

She prayed. Soon the people began to wail once again. Again she said, "Stop wailing! I am still praying. Who knows what God will do?" A short time later Mayombo opened his eyes and asked for water. He said, "I want to say something, but I will tell it to you in the morning." Each word he uttered required great exertion.

As soon as he awoke the next day he began to speak. "Mother," he said, "last night I walked down a lonely road. After traveling some distance I saw ahead of me a group of white-robed men. As I approached them one stepped forward and motioned to me to return." When Mayombo finished speaking he praised the Lord and prayed.

Sunday morning Irene and I loaded our small truck with teen-aged schoolboys and after ministering in villages up and down a ten-mile stretch of the auto road we headed south toward the hospital. The noon-day heat was intense as we brought the truck to a stop and began to walk down the path. It was not difficult to locate Mayombo's room. Relatives and friends overflowed onto the

veranda; even the windows were jammed with the curious. There are no visiting hours in Africa!

Mayombo's body was still twisted and his back slightly arched, but in his hand he clutched a small tangerine section and his eyes were alert. Both he and his mother were deeply moved as the boys with us sang and prayed. After I read a short passage from the Word Mayombo's mother said to me in a quiet voice, "Mademoiselle, I want to tell you a story."

The bare hospital room, its walls grimy from years of use, became a sanctuary of God's presence as this woman repeated Mayombo's testimony. In conclusion she told us that in the night her son had had another visit from a white-robed figure. He handed him a sheaf of papers and asked, "Why aren't you hiding God's Word in your heart?" In the morning Mayombo realized that the papers represented the Word of God which he had heard and known, and that he was to think upon it. Overflowing with joy he sang and prayed for hours.

Before we left the room Mayombo turned and said in a low voice, "Mademoiselle, I made a confession of Christ at the mission, but I never really gave my heart to Him. Now I know I am God's child."

A few days after that I heard several women talking with much excitement on the veranda of our home. "Have you heard the news?" they asked me. "Mayombo took his first steps in front of the hospital today! God has performed a great miracle in this boy's body." Weeks later as I was passing through Mayombo's village en route to the coast I saw him racing down the road, his body strong and a joyous smile on his face.

"Effectual fervent prayer"—God honored the desperate prayer of a simple African woman and restored her child to life. ♦ ♦ ♦

HIERARCHIAL CONTROL

(Continued from page 5)

are ten churches and three hundred saloons. Thirty-one people confessed Christ as Lord and Saviour here. An eighty-year-old man and two women, Roman Catholics attending a Protestant church for the first time, were among the converts.

In the church at Vega Baja is a very practical, missionary-minded layman, Fred Scott. He is a Nyack graduate, working as an electrical engineer for a manufacturing company. He directs a choir of sixty children and also a ten-piece accordion ensemble, having donated the accordions.

The Alliance church in Manatí is located on an excellent corner lot which the church bought in accord with the wise counsel of Rev. H. E. Nelson. The pastor, Angel Bonilla, and his wife were converted in Chile through the ministry of Alliance missionaries. They desire to take further training at Nyack Missionary College.

Dr. Tingley was deeply touched by the economic plight of the residents of Tierras Nuevas, a small country town. The pastor of this church built his own parsonage for seven hundred dollars. However, in spite of their poverty, the members of the churches fully carry their own church budget, pastoral salaries, building program and foreign missionary and missionary convention expenses. The first Alliance work was in Barceloneta, and the people are fond of telling the story of Rev. Angel Ortiz, a Catholic priest who was converted in Venezuela around 1900 through the ministry of Alliance missionaries there. He came back to Barceloneta, where he was born, and labored there for only ten dollars a month.

Dr. Tingley found "the most beautiful church of all" in Arecibo. A few years ago this congregation had only seven members. Now there are two hundred students in Sunday school. When Dr. Tingley entered the building on a weekday afternoon he rejoiced. Two men were there pouring out their requests to God in brokenhearted prayer. Mr. Antonio Lopez is pastor of that very strong, well-established church in this city of nearly seventy thousand people.

(Continued on page 19)

Churches Are Born, Not Planted

(Continued from page 6)

other and found that they were of one mind they went together to Bedford, contacting families who proved to be interested in starting an Alliance church. They arranged for a cottage prayer meeting to be held each week and enlisted the aid of young people from their churches to do house-to-house visitation. More than forty-five families that were contacted admitted to having no church connection.

Rev. Harold J. Sutton, who was at that time Assistant District Superintendent and chairman of the committee on extension, encouraged the congregation when he accepted an invitation to visit Bedford. After that definite plans began to take shape. The group rented a building for a meeting hall, secured a trailer to use as a temporary parsonage and finally called a pastor.

Eventually, with the aid of money received from the extension committee of the District, and from the Church Extension Loan Fund of the parent Society, the new church bought a parcel of land large enough to accommodate a chapel, an educational building and a parsonage, as well as providing for ample off-street parking. The building was completed in time for Christmas services last December. The indebtedness is being retired in monthly payments of \$114.08 per month, and the

congregation is fully supporting their pastor.

The history of extension is full of such glowing triumphs of faith. The details are not the same, but the essentials are all there: a burden of prayer on someone's heart, a vision for a community that its spiritual needs might be fully met, and a coöperation of the local people with district and national officers of the Society to gain a foothold. Left to themselves the people in a locality are seldom able to surmount all of the first steep financial barriers. That is the reason for district and national extension programs.

The Home Department of the Society has established the Church Extension Loan Fund to make money readily available to new church groups which must have places of worship. This fund is growing rapidly as God's people are lending to the Lord sums on which they are paid substantial interest while their money is being used to help churches like the one in Bedford to get a start.

Write to the Home Department, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y., for information. Invest your savings in a plan for extending that work of the Lord for which He has made this Society responsible. You can help insure a healthy growth for newly born churches. ♦ ♦ ♦

Invest in CELF—The Church Extension Loan Fund

Investing in the Church Extension Loan Fund of The Christian and Missionary Alliance will help in the establishing of new churches . . .

- Money invested for less than five years will earn 4 per cent interest.
- Money invested for five years or more will earn 5 per cent interest.
- You have the assurance of expert supervision for your loan.
- There is no embarrassment concerning recovery of the principal if needed.
- Nearly half a million dollars of Society equity is behind the Fund.
- Your money is put to work for Christ.

Every new Alliance church means added support for missions

For further information write

THE HOME DEPARTMENT OF THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th Street, New York 36, New York



JAMES B. HARR, Reporter

To the Fields

Mr. and Mrs. Gunther Kamphausen and daughter, Carmen, left May 19 for their first term in Indonesia. Mr. Kamphausen's parents were missionaries to China. Both Mr. and Mrs. Kamphausen are members of the Christian Fellowship Church, Chicago, Ill., and graduates of Nyack Missionary college, Mr. Kamphausen having received the B.S. degree in Missions.



Miss Esther Reimer
Ecuador

for their third term in India. They will be stationed at Chandur.

On Furlough

Rev. and Mrs. Robert H. Pease and daughters, Kathryn and Deborah, arrived May 20 on emergency furlough. Mr. Pease has contracted tuberculosis, but there has been some improvement with treatment. Pray for his healing.

Rev. and Mrs. Leo C. Tennies and Robert arrived on May 30 from Colombia, completing their fourth term.

Marriages

Mr. Ronald Reese and Miss Marilyn Freeman were married April 8 in Oshawa, Ont., where the bride's father, Rev. C. Victor Freeman, is pastor. Mr. Reese is the pastor of the Parkview Community Church (C&MA), Hamilton, Ont.

With the Lord

Mrs. Alice Marie Krall, fifty-two, wife of Rev. Franklin H. Krall, pastor of the Dorseyville Community Church (C&MA), went to be with the Lord Sunday morning, April 30.

Mrs. Krall had major surgery for a malignancy three years ago. Since that time the Lord gave to her a full measure

of health in spite of frequent indications of disease extension. Faithful in her service for God, she maintained her music and teaching assignments in the church up through Easter Sunday of this year. She ministered to the spiritual enrichment of many even through the closing hours of her life.

Memorial services were conducted by Rev. Harold J. Sutton, assisted by Dr. Kenneth C. Fraser and her son-in-law, Rev. Howard J. Hansen.

She is survived by her husband and four children, Mrs. Alice Marie Hansen, Jesse, Franklin and Emily Ann.

Miss C. Alethe Mills, daughter of the late Rev. and Mrs. R. K. Mills, went to be with the Lord on May 7. She had been ill for the past nine months. A graduate of Fort Wayne Bible College and Nyack Missionary College, she had served in home missions in Lumberton, N. C., and in child evangelism. She is survived by a sister, Mrs. H. M. Curdy, Marion, Ind., and two brothers, Keith, of Toledo, Ohio, and Harry, of Indianapolis, Ind.

Word has just been received of the death in Toledo, Ohio, on April 29, of Mrs. Virginia B. Francis, the widow of Rev. Thomas R. Francis, missionary to Japan. Never having served as a missionary herself, Mrs. Francis was nevertheless devoted to the cause of missions, especially in Japan where her sisters-in-law, Mrs. Anne Dievendorf and Miss Mabel Francis, still work.

The New Generation

To Rev. and Mrs. M. P. Sylvester, Estevan, Sask., a son, Dallas Gregory, on May 1.

Pastoral Changes

Rev. Melvin C. Allison, Bedford, Pa.
Rev. Ronald P. Clason, Roseburg, Ore.

Rev. Walton P. Creque, North Plainfield, N. J.

Rev. Charles Dees, Sanford, Fla.
Rev. Lynn England, Lompoc, Calif.
Rev. Richard Fortran, Retiral.
Rev. H. L. Henkel, Philipsburg, Pa.
Rev. H. T. Hicks, Talladega, Ala.

Rev. and Mrs. John F. Derr and family
India (Marathi)



Rev. Leslie Horn, Dragerton, Calif.
Rev. George Jones, Jr., Mars, Pa.
Rev. Charles H. Kegerize, Berkley, Mich.

Dean King, West Palm Beach, Fla.
Rev. Jacob Kornelson, Bend, Ore.
Rev. W. H. Lewellen, Retiral.
Robert Lovette, Alliance Fellowship, Tampa, Fla.

Rev. Nathan Penland, Asheville, N. C.
Rev. Cecil M. Seale, West End, Birmingham, Ala.

Rev. James D. Steele, Avis, Pa.
Rev. James Trainer, Alliance, Ohio.
Rev. H. E. Weinzierl, Retiral.
Glenn V. Tingley, Jr., Evangelist, Northeastern District.

Vernon Keith, Arlington, Tex.
Harold L. Patterson, Home Missionary, Taholah, Wash.

Rev. R. P. Possiel, Cutler, Calif.

ORDINATIONS:

Rev. David P. Pett, Clarkfield, Minn.
Rev. Delbert E. Bailey, Renville, Minn.

Rev. Norman P. Foss, Anoka, Minn.
Rev. Palmer Zerbe, Garrison, Minn.
Rev. John Gaertner, Limestone, Ark.

Home Convention in Cranford, N. J.

The recent Home Convention at the Cranford (N. J.) Alliance Church featured a four-day prophetic conference with Rev. Robert E. McKinney, of Denver, Colo. Mr. McKinney's messages dealt with the significance of recent events in the Middle East in the light of Bible prophecy. Rev. L. J. Pyne is the pastor.

Akron Churches Sponsor Sunday School Convention

The Alliance churches of the Akron (Ohio) area sponsored a two-day Sunday school convention recently for the churches of northeastern Ohio. Rev. Earl Swanson, District Sunday school secretary, reports that "well over 300" persons attended the sessions from about thirty Alliance churches.

Speakers included Dr. R. A. Cook, vice-president of Scripture Press; Dr. and Mrs. M. F. Henkel, of Malone College, and Charles Sell, Akron, Ohio. The host pastor was Rev. Paul Kenyon.

Evangelistic Meetings Held

Rev. E. R. Burnette, evangelist of Sonoma, Calif., held ten days of meetings recently in the Alliance church of Elberta, Ala., while Rev. Jasper Smoak, of Charlotte, N. C., and Rev. Charles Gifford, of Canonsburg, Pa., held services in two Pennsylvania towns. Mr. Smoak ministered in the Hawn's Bridge Community Church, and Mr. Gifford in Hesston.

Rev. Donald T. Waldron, Elberta pastor, said of the Burnette meetings, "We were dry spiritually here, but we have caught a vision and have seen some demonstrations of what a Spirit-filled church really is. The leaders of the church have been broken anew and filled with the Spirit and faith. . . . Many have come seeking and finding



Mr. and Mrs. Gunther Kamphausen and daughter, Indonesia

salvation, healing and the filling of the Holy Spirit."

Of the Hesston meetings, Rev. Norwood B. Futrell, pastor, said, "The Spirit of the Lord was present throughout the four weeks. People were saved and edified."

Rev. W. G. Weston ministered in Grace Gospel Church, *Ravenna, Ohio*, in April. Delegations attended from other Alliance churches in the area, as well as from other churches in the community. One of the outstanding features of the services was a young people's choir from a local church, of whom a number met the Lord. The pastor, Rev. M. W. Radcliffe, reports that the congregation is rejoicing in this evidence of interdenominational coöperation, and also in the fact that the Lord continues to move among the people. Over sixty persons received spiritual help for specific needs.

33rd Commencement at Simpson

Simpson Bible College, of San Francisco, observed its 33rd. annual commencement season on June 4 and 5.

The program began with a concert presenting Mendelssohn's "Elijah." The baccalaureate speaker was Rev. David Larson, pastor of the First Covenant Church of San Francisco, and the commencement speaker was Dr. Nathan Bailey, president of The Christian and Missionary Alliance.

Thirty-six graduates received degrees and diplomas. Twenty of the graduating class have applied for full-time Christian service.

Fayetteville Church Dedicated

The Christian and Missionary Alliance Church of Fayetteville, N. C., held its dedication services on May 7, a year and a half after the date that forty-eight charter members met formally to organize the church. The guest speakers for the dedication ceremonies were Rev. L. W. Pippert, Home Secretary, and Rev. C. J. Mason, superintendent of the South Atlantic District.

The Fayetteville church was actually started in 1956 by Rev. Ralph E. Godwin, who was at that time serving as pastor in nearby Lumberton, N. C.

The new Alliance church in Fayetteville, N. C.



When Mr. Godwin five months later moved to Pittsburgh, Pa., Rev. John Dittmar, Rev. W. B. Bedford and Rev. Clifford E. Harrod carried on the ministry.

In 1958 the LCMA took on the Fayetteville church as a "pilot project," bought a site and planned to build a church. In 1959 the laymen's group merged their plans with the newly organized Bureau of Extension and building plans were then coöordinated by Mr. Pippert.

The building program was financed by the Church Extension Loan Fund. The general contractor for the construction work was Mr. S. B. Jones, of Raleigh, N. C., who was president of the LCMA during the past year. Mr. John Wright, of Detroit, contributed along with Mr. Jones to the actual building of the church. During its first year following its formal organization, the Fayetteville congregation raised \$2,228 for Alliance missions. Mr. Godwin has returned to become full-time pastor.

Missionary Rally at Aberdeen

The Alliance church of Aberdeen, S. D., was host recently to a rally of the South Dakota women's missionary bands. Forty-seven delegates were on hand to hear Southern Rhodesian missionary, Mrs. Richard Regier (St. Paul graduate of 1951), and missionaries to the Indians, Misses Helen Johnson and Elsie Rupp.

Canadian Chinese Church Advancing

The first Chinese Alliance church on the American continent was organized in Regina, Sask., Canada, several months ago.



Rev. A. Chao

Rev. Augustus Chao, of Hong Kong, will soon complete his first year of ministry among the Canadian Chinese and is looking forward to extending his ministries to Saskatoon and Winnipeg. Mr. Chao came to Regina to serve among

the Chinese after carefully working out arrangements with Rev. Paul H. Barte, former missionary to Hong Kong and now on the staff of the Canadian Bible College.

Since Mr. Chao's arrival in Regina the Chinese congregation, formerly directed by Rev. A. H. Orthner, has greatly increased. The new church has taken on the full support of its pastor and is looking forward to the arrival of Mr. Chao's wife and family from Hong Kong. Moreover, the congregation is also making plans to build its own church and to make place for conducting a Chinese school for children, for holding youth services and for organizing English classes for new immigrants.

Currently the attendance averages between seventy and eighty persons and the church holds two cottage prayer meetings weekly.

(Continued on page 18)

Sunday

COLOSSIANS 2:9-17 (verse 15).

Satan's weapons have been hung up in derision on the cross of Calvary and Satan himself put on exhibition there like the brazen serpent of old, as a mere empty, fangless thing; as powerless to harm as that metal figure hung up in the wilderness of Sinai. Beloved, are you thus treating your spiritual enemy in the light of the cross of Calvary, or are you letting the mighty victory of the Captain of your salvation go for naught?—A. B. SIMPSON.

Monday

PROVERBS 10:21-32 (verse 29).

Each morning, in your private devotions, wait on the Lord and let Him bless you through meditating on His Word and communion with Him. Your spirit, soul and body will be so restful all through the day because you have gotten a fresh supply of the riches of God's grace upon your soul at the start of the day. Thus you have prayerfully and with full trust so arranged your day with God first that He can direct its duties.—THE HERALD.

Tuesday

MATTHEW 4:18-25 (verse 19).

"Follow me" is the divine injunction. Two architects were once candidates for the building of a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built. The other, who got up after him, only observed "that what his brother had spoken he could do."—EDWIN HOUSE.

Wednesday

PSALM 15 (verse 5b).

*My weary soul has found a charm
That turns to blessedness my woe:
Within the shelter of Thine arm
I rest secure from storm and foe.*

*In desert wastes I feel no dread,
Fearless I walk the trackless sea;
I care not where my way is led,
Since all my life is life with Thee.*

—FRANK MASON NORTH.

Thursday

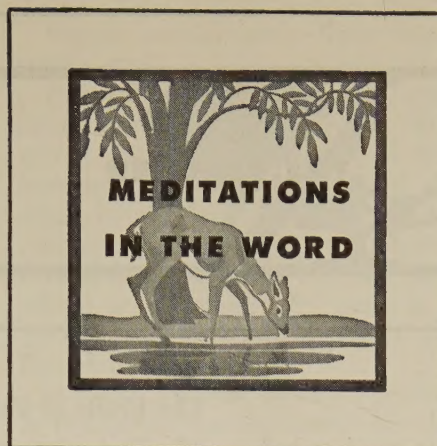
JOHN 6:15-21 (verse 15).

One said, "As oft as I have been among men I returned home less a man than I was before." . . . He therefore that intends to attain to the more inward and spiritual things of religion must with Jesus depart from the multitude and press of people. No man doth safely appear abroad but he who can abide at home. No man doth safely speak but he that is glad to hold his peace.—THOMAS À KEMPIS.

Friday

1 CORINTHIANS 1:18-30 (verse 26).

The story is told of a soldier who visited a church where William Booth was reported to have caught his vision which afterward resulted in the founding of the



Edited by EDITH M. BEYERLE

Salvation Army. The guide pointed out to the soldier the spot where Booth was claimed to have been praying when God spoke to him. The soldier asked if it were permissible for a man to pray on that spot. Upon being told that it was he fell to his knees and prayed just one sentence, "O Lord, do it again."—PAMEIL.

Saturday

ACTS 13:16-26 (verse 22).

Love is not an emotion, a happy feeling. It is not something on the surface, but it is a deep principle, revealing itself in perfect loyalty to God. . . . A man has a perfect heart when it beats in perfect loyalty to God—wholly yielded up to fulfill all His purposes. . . . He may blunder and make many mistakes. But God looks down and counts him a perfecthearted man.—THE FREE METHODIST.

Sunday

ISAIAH 53 (verse 5).

The cross lifts us above our sickness and infirmity and makes us partakers of the resurrection life and strength of the Lord Jesus even in our mortal frame, for "himself took our infirmities, and bare our sicknesses" (Matt. 8:17), and "with his stripes we are healed." This is but the beginning of a physical immortality which is yet to transform us into the likeness of His glorified body and the possession of physical attributes and qualities infinitely grander than the race of Adam could ever have known but for the work of redemption.—A. B. SIMPSON.

Monday

1 CORINTHIANS 10:1-15 (verse 4).

I never need fear that the promise of yesterday will exhaust itself before tomorrow. God's covenant goes with us like the ever-fresh waters of the wilderness. "They drank of that . . . Rock that followed them: and that Rock was Christ." Every fulfillment of God's promise is a pledge of one to come. God has no road without its springs. If His path stretches across the waste wilderness "in the wilderness shall waters break out" and "the desert shall rejoice, and blossom as the rose."—J. H. JOWETT.

Tuesday

EPHESIANS 5:1-17 (verses 15, 16).

Familiar inconsistency of our Christian life, I fear, is an unthrifty use of time, that mysterious talent which, unlike other talents, does not grow, but is spent in the using. Let us not use it with a weary anxiety, but let there be a grave habitual remembrance that it and we are in His hands for whom we exist, to whom we equally belong, whether we toil or whether we rest. From useless indolence, small or great, let us totally abstain through grace.—H. C. G. MOULE.

Wednesday

2 CORINTHIANS 9:6-15 (verse 15).

*How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessing of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.*

—PHILLIPS BROOKS.

Thursday

MATTHEW 6:19-34 (verse 20).

Self-denying economy in order to "lay up for a rainy day" is universally commended. By just so much more as the object is higher, is it commendable to economize in order to "lay up . . . treasures in heaven." We really have only what we have used well for Christ. When one has learned this secret of banking in heaven one has the true philosopher's stone which turns everything to gold. The simplest possessions are transformed into eternal things.—J. R. MILLER.

Friday

2 SAMUEL 15:30-37 (verse 37).

There are friends and *friends*: "fair weather" friends and "foul weather" friends. The former mean less than nothing when needed most; the latter mean everything-plus in adverse circumstances. The former's friendship serves their own purpose; the latter, the good of the one on the receiving end. Hushai's friendship was of the foul weather type. He was ready to do anything at all to help David in his dire distress, and he proved his sincerity with deeds.—PAMEIL.

Saturday

1 CORINTHIANS 12:1-11 (verse 10).

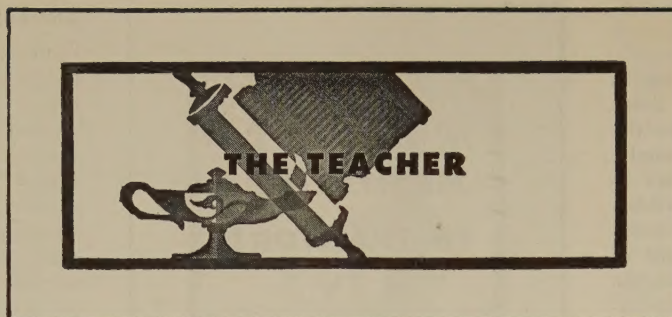
(The) faculty of discernment is not a gift to be lightly esteemed. It cannot be trifled with. It may be easily obscured or entirely lost, through want of watchfulness or through careless walking. And when lost it is not easily restored. Few gifts are more precious than this faculty of spiritual eyesight, or the sense by which any lowering of the moral temperature may at once be detected. Often it will be the means of keeping us from venturing into scenes where the Spirit of God would be grieved, and where, not only our joy and peace, but our liberty and power in service are forfeited.—EVAN H. HOPKINS.

June 18, 1961

LESSON TEXT—
James 3:1-12

GOLDEN TEXT—
Proverbs 15:1

DEVOTIONAL READING—
Proverbs 15:1-7



By Harold J. Sutton

June 25, 1961

LESSON TEXT—
James 2:8-17; 5:7, 8, 11

GOLDEN TEXT—
1 Peter 1:24, 25

DEVOTIONAL READING—
Galatians 5:22-26

Guarding the Tongue

The tongue, to be sure, has no moral quality, good or bad. As the organ of speech it expresses thought and feeling in language. This is at once our dignity and peril.

I. THE LESSON (James 3:1, 2).

One does not seek far to find the *reason* for the lesson. The Early Church (as well as later ones) was plagued by the itch-to-teach, and many incompetent and improper persons undertook the office. Corinth, Philippi and Galatia had their share of these self-appointed instructors of others. Paul found it necessary to warn Timothy against those who had "turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." The disease has not completely died out. The manner of its eruption may differ, but the symptoms never vary. Those who know the least are often the freest to reveal it.

Of this *result* we may be sure: Those who assume the office of teaching can never plead ignorance when called to account. And this accounting will come to all. Consider carefully: the called find the task most difficult; the uncalled will find it impossible. What shall be said of those who, in the day of reckoning, will answer for their attempt to discharge a task to which they were never called? Or for those who will give account for a duty never undertaken?

Verse 2 sets forth the *requirement* placed upon all who take the office under consideration. Be sure that great responsibility goes with opportunity. To fail is to receive the greater condemnation. How solemn the work. How sobering the thought of our responsibility.

II. THE ILLUSTRATION (James 3:3, 4).

Inspiration now passes to a consideration of the tongue and the evils produced by much speaking. Its powers for good or evil surpass that of any other member of the body. To control the tongue is to control head and heart. A horse's bit is a small thing, yet it does more to control the unruly creature than any other possible piece of equipment. So he who controls his tongue controls his naturally unruly body. The ship is vast and yet a small rudder changes its direction or holds it on its course. One man at the helm, and the ship responds. The tongue needs both "bit" and "rudder."

III. THE APPLICATION (James 3:5-8).

A spark is so small it can hardly be compared with a hundred-acre forest. And yet the spark has often destroyed the forest. The tongue is a fire; a word is a spark. Man's tongue is a world. It can say all the world can think. Uncontrolled it is "a world of iniquity." Before utterance our thoughts may be revised, changed, corrected. Once expressed they are ours no more.

"Angry or irritating language has an astonishing influence on the circulation of the blood; the heart beats high and frequent, the blood is hurried through the arteries to the veins, . . . to the heart, . . . to the arteries again, and so on; an extraordinary degree of heat is at the same time engendered; the eyes become more prominent in their sockets, the capillary vessels suffused with blood; the face flushed, and, in short, the whole wheel of nature is set on fire of hell."

The Fruits of Faith

The Book of James has been called "The Epistle of Holy Living." The stress is laid on works, not apart from faith, but as the fruit and proof of faith.

I. PRECEPT (James 2:8-13).

There is a moral requirement binding upon all believers. The word "law" is used five times in as many verses. (1) *Law*. "The royal law" of loving one's neighbor as one's self embraces all our horizontal obligations to our fellows. All "respect to persons" (for circumstances rather than for character) is sin (v. 9). Verses 10 and 11 indicate that a failure to keep the law in part is a corresponding failure in the total realm. Sinfulness in the sinner is a greater evil than the sin. Sin is outside; sinfulness is inside. Again, each law has been enacted by an authority that makes every other law obligatory. All commandments are in each commandment. (2) *Liberty*. Speech and specifics are to be regulated in the light of "the law of liberty" (v. 12). The "royal law" of love motivates one under the constraints of grace, not under the restraints of law. Duty gives way to delight and "must" becomes "may." The "law of liberty" is for those who can be entrusted with it. (3) *Likeness*. Scrupulous exactions ("judgment") of mint and cummin are lost in the larger interests of mercy (v. 13).

II. PARABLE (James 2:14-17).

James now pleads the necessity of a faith that is demonstrated by activities consistent therewith. (1) *The compulsion* (v. 14). Faith apart from corresponding works is impossible. Works follow faith, not the reverse. The verse is for the regenerate and for these there is always something to do. We are not saved by doing but there is something to do for the saved. (2) *The consideration* (vv. 15, 16). How can a brother be warmed or a sister filled without the provision? Being told "Depart in peace" will not do it. Rather does it take "those things which are needful to the body." Mere sentiment never clothed or fed anyone. (3) *The conclusion* (v. 17). Faith, apart from works, is isolated and, therefore, dead. Theology and ethics are partners; there is no controversy here. The oar of faith, alone, propels the boat in a circle. The oar of works, alone, reverses the circle. Both oars are employed to bring the boat home.

III. PROVISION (James 5:7, 8, 11).

There follows a ringing call to patience based on the return of Christ. (1) *Exhortation* (v. 7). Believing in the certainty of our Lord's coming requires faith; the uncertainty of the time requires patience. He is coming! "Be patient therefore." (2) *Exposition* (v. 8). The husbandman plows, sows, cultivates—and waits. He knew that seed, earth-bound, rain-soaked and sun-kissed, would ripen, and for this he waited. Is the natural law unerring? So is the spiritual. Patience, even as seed, has its harvest. Time is the factor. "Be patient therefore." (3) *Example*. Verses 10 and 11 cite the prophets in general and Job in particular as examples of the foregoing. The former exhibited "an example of suffering, affliction, and of patience"; Job showed patience and in him also we see "the end of the Lord," who is "pitiful, and of tender mercy." And Job? No suffering is without an end.

HIERARCHIAL CONTROL

(Continued from page 14)

In the community of Sábana Hoyos there is a congregation, now two years old, enthusiastically going forward under the supervision of the parent church at Arecibo.

A high light of the month of ministry was the pastors retreat at Vega Baja on the last day of the crusade. In the morning the ministers heard the visiting evangelist preach on "Revelation in Galatians" and in the afternoon deliver a sermon entitled "Test Words of the New Testament Church."

Other communities in which the crusade team ministered were Ponce, Malpica, Santurce, Caguas, Parcelas Marquez, Pueblito, Cruce Davila, Florida and Camerio. In Camerio nineteen people accepted Christ. Everywhere the Christians demonstrated a wonderful spirit of unity and love. Their churches are strong, the members alert and fervent in their service for Christ.

Dr. Tingley at the close of the campaign declared his readiness to return to Puerto Rico even for such a strenuous schedule. He said, "Great numbers were blessed, churches revived, many people were converted and preparations were made for open-air evangelism in days to come. We prepared each church to reach every literate person in their area with gospel literature and correspondence courses in the Gospel of John. Don Luttrell has made 100,000 copies available in Spanish.

"Puerto Rico is at the crossroads. A spiritual vacuum exists. Daily people are making their decisions for eternity. If we do not go in with the gospel, they will turn to materialism, Communism or something worse." ♦ ♦ ♦

THE GIFT OF WORDS

(Continued from page 4)

The honey of praise, thanksgiving, appreciation and genuine love relieves the tension and strain of life and blesses the giver a hundredfold. It has been observed that when the bee is full of honey she does not have a disposition to sting.

"A word fitly spoken is like apples of gold in pictures of silver," said the wise man long ago. The poet asked, "Why should good words ne'er

be said/Of a friend till he is dead?"

Words, words, words—thirty thousand a day!

Pleasant words, wise words, gracious words, thankful words, forgiving words, healing words—all are ours to use. Why then should we utter hateful words, cruel words, cutting words, proud words, minced words, diseased words? "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

How can a person become a perfect or full-grown man in Christ? He can by a complete sellout of his life to the Lord Jesus wherein he is enabled to say with the apostle Paul by life as well as by words, "Not I, but Christ," emptied of self-centeredness and filled with the Holy Spirit. For the Holy Spirit alone can make us a master of our tongue.

The Spirit-controlled tongue spouts no acid. It is love-prompted; hence, its words are gracious, healing and God-honoring.

*"Oh, that my tongue might so possess
The accent of His tenderness
That every word I breathe should
bless."*

*"Let the words of my mouth, and the
meditation of my heart,
Be acceptable in thy sight,
O Lord, my strength, and my redeemer."* ♦ ♦ ♦

THE ALLIANCE FAMILY

(Continued from page 16)

Church Dedicated in Lockport, N. Y.

The new Christian and Missionary Alliance Church in Lockport, N. Y., was dedicated on May 7 with approximately 300 persons present at the afternoon service. Rev. L. J. Isch, District Superintendent, spoke. Pastors in the area, as well as Mayor R. J. Cothran, also took part.

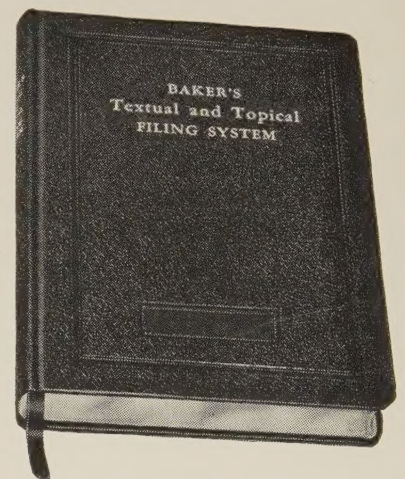
The work in Lockport was started in 1939 through the ministry of Mrs. E. W. Miller and Miss Dorothy Morrow. In 1940 the late Rev. Gordon H. Keeney became the first pastor, and during his ministry much growth was evident. Rev. C. C. Hammel succeeded Mr. Keeney, and Rev. Nolan J. Brisco has served since 1954.

The building is 96 by 44 feet, the interior of natural wood finish with a cedar ceiling and laminated arches. The floor is carpeted and the furniture is oak. The main auditorium seats 275 persons, with the balcony accommodating an additional 110. Other facilities include space for twenty-three Sunday school classes and a parking lot.

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Effective Methods in Japan

ALLIANCE workers in Japan are responsible for reaching 4,800,000 people with the gospel, but the force engaged in this task is small. There are 13 missionaries, 36 national workers and a total of 2,086 believers. At the field conference in April attention centered on making this small force effective. Three methods have been outstandingly fruitful in the course of the past year.

"The Alliance Hour" radio program familiarizes the people with the gospel message and facilitates later personal contacts. This is true in the cities as well as in the country districts. If the people have heard the testimony on their radios they do not hesitate to welcome visitors who come with tracts and Scripture portions to their home. Even before meeting or talking with a missionary or Japanese Christian not a few people who have radios enroll for the Bible correspondence courses.

Christian literature opens the doors to many who are hungry to read. A missionary writes, "Recently as I was going through a small village I stopped my truck near a house that was being constructed. I first introduced myself over the loud-speaker on the truck and then walked toward the workmen. At least twelve carpenters were on the job. They eagerly gathered around to receive the literature I offered them. People in the neighboring houses were attracted, and soon I had an audience of about twenty-five." He commented also that a great many Japanese people have come to a saving knowledge of Christ through reading tracts.

English Bible classes provide an excellent opportunity to keep a close contact with alert students. Professional men and artisans also like to improve their English. The discussion always keeps the message of salvation to the fore. "Some of our Christian leaders have come to us through English Bible classes. At present I have a class of twenty-eight technical engineers. In another class a hundred middle school students are enrolled. About thirty of them have already indicated their desire to know the Lord as Saviour."

There are many other means of spreading the news of salvation, but to be effective all of them must be saturated in believing prayer.

The church in Japan is maturing rapidly and with evangelistic zeal is extending its testimony northward in the great Kobe-Osaka area. . . . A strong indigenous church has emerged in the city of Kure. . . . A program of departmentalizing the Sunday schools is in progress and both local and national teacher training institutes are being held. . . . Nevertheless, we are inadequate to meet the challenge in Japan. A large number of dedicated young men are needed in the Bible school to receive training as workers. Further expansion depends on this.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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